gracefully on them; yet, encumbered with children, how is ſhe to obtain another protector—a huſband to ſupply the place of reaſon? A rational man, for we are not treading on romantic ground, though he may think her a pleaſing docile creature, will not chooſe to marry a *family* for love, when the world

'is expreſsly formed to pleaſe the man: if the obligation 'be reciprocal alſo, and the man ought to pleaſe in his 'turn, it is not ſo immediately neceſſary: his great merit 'is in his power, and he pleaſes merely becauſe he is 'ſtrong. This, I muſt confeſs, is not one of the refined 'maxims of love; it is, however, one of the laws of na-'ture, prior to love itſelf.

'If woman be formed to pleaſe and be ſubjected to man, 'it is her place, doubtleſs, to render herſelf agreeable to 'him, inſtead of challenging his paſſion. The violence 'of his deſires depends on her charms; it is by means of 'theſe ſhe ſhould urge him to the exertion of thoſe powers 'which nature hath given him. The moſt ſucceſsful me-'thod of exciting them, is, to render ſuch exertion neceſ-'ſary by their reſiſtance; as, in that caſe, ſelf-love is added 'to deſire, and the one triumphs in the victory which the 'other obliged to acquire. Hence ariſe the various modes 'of attack and defence between the ſexes; the boldneſs of 'one ſex and the timidity of the other; and, in a word, 'that baſhfulneſs and modeſty with which nature hath 'armed the weak, in order to ſubdue the ſtrong.'

Rouſſeau's Emilius..

I ſhall make no other comment on this ingenious paſſage, than juſt to obſerve, that it is the philoſophy of laſciviouſneſs.

contains many more pretty creatures. What is then to become of her? She either falls an eaſy prey to ſome mean fortune-hunter, who defrauds her children of their paternal inheritance, and renders her miſerable; or becomes the victim of diſcontent and blind indulgence. Unable to educate her ſons, or impreſs them with reſpect; for it is not a play on words to aſſert, that people are never reſpected, though filling an important ſtation, who are not reſpectable; ſhe pines under the anguiſh of unavailing impotent regret. The ſerpent's tooth enters into her very ſoul, and the vices of licentious youth bring her with ſorrow, if not with poverty alſo, to the grave.

This is not an overcharged picture; on the contrary, it is a very poſſible caſe, and ſomething ſimilar muſt have fallen under every attentive eye.

I have, however, taken it for granted, that ſhe was well-diſpoſed, though experience ſhews, that the blind may as eaſily be led into a ditch as along the beaten road. But ſuppoſing, no very improbable conjecture, that a being only taught to pleaſe muſt ſtill find her happineſs in pleaſing;—what an example of folly, not to ſay vice, will ſhe be to her